

# Christian Reflector.

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## Christian Reflector.

For the Christian Reflector.

### Religious Freedom.—Indications of the Age.

BY REV. JOSEPH BELCHER, D. D.

By religious freedom we understand the possession of liberty to extend whatever views of religion we consider true and important, so long as the principles we advocate and the means we employ are not prejudicial to the interests of society, and our conduct is in accordance with the enjoyment of this liberty by all other persons.

The importance of this freedom is evident alike from the infinite importance of religion, in its nature and results, and from the fact, established by all history, that civil liberty and social happiness are never found where religious freedom is not enjoyed. Compulsory religion, in whatever form, on the one hand, and the legislative rejection of it, as in the case of France during the revolution, on the other, have equally proved prejudicial to the temporal as well as to the spiritual interests of mankind. These facts, and many others, show the importance of considering the prospects which the present age presents to the cause of religious freedom; and call upon us not merely to regard the subject as one of interesting speculation, but of unspeakably practical results.

The limits of the present essay will not allow more than a brief and popular view of the topic before us; let us proceed then to illustrate the general proposition, that THE PROSPECT PRESENTED TO RELIGIOUS FREEDOM, IS THAT OF AN ARDUOUS STRUGGLE, AND OF A SPECTACULAR TRIUMPH.

Who can doubt that religious freedom has before her a struggle of no common character, when he considers the present state of Christendom? Among pagan nations practical freedom is often enjoyed, even though the theory of their governments may be opposed to it; it has been generally reserved for professedly Christian nations to deny to their subjects the liberty requisite for the impartial examination and the wide diffusion of the religion of Jesus. Look, for a few moments, at the present state of Europe. See France, whom we might have supposed to have learnt enough of the evils of intolerance, and who has secured, theoretically, in her constitution, the religious rights of her subjects, yet resolved on the establishment of Popery in the South Sea Islands, and to exert her influence to induce the Society Islands to renounce Protestantism. Look at Russia, professedly Christian, yet under the influence of the National Greek church; her monarch is induced to destroy even the Bible Society, which had, for several years, enjoyed royal patronage. So clearly has the government of that vast country shown that persecution directs its opposition to holiness and to holy persons, and to such only. Look at Hamburg, and the whole of Germany, and see how the tests of orthodoxy are furnished by the government, and how those who venture to differ from the established creed are punished with fine and imprisonment. Survey Prussia, and see the unloved and unlovely monarch uniting, by the strong arm of the law, that law furnished with its strength by his own personal will, two contending churches, and making the profession of the very faith he protected but a very few years since, punishable now; and constructing even the compulsory education of the young on a plan which shall minister to his lust of dominion. Look at Austria, and see a country devoting her energies and her money beyond all other lands to extend a system of religion which binds the consciences of men, and can only trample on their liberties. Look even at England, who, with all her boasted freedom, sustains, to the vast injury of the majority of her subjects who worship God at all, an established church, with the sovereign at her head. A church, too, that is now asserting claims which long lay dormant, sustaining men who curse toleration, declare marriages solemnized by other ministers 'legalized adultery,' and pronounce the sacred supper of the Lord administered by other hands than their own 'blasphemous ceremony.' See that government raising to official dignity, and to a seat in her cabinet, the individual who strenuously contends that the sovereign should dictate to the manner in which he shall worship God. See 'the powers that be' in that land far supporting in Ireland, even by violence and bloodshed, a form of religion obnoxious to more than eleven-twelfths of its population, while in Scotland it deprives of office and honor a clergyman eminent for his piety, and highly beloved by his countrymen, because, though he goes so far to sustain the government as to contend for an union of the church with the state, he ventures to unite with the great majority of his neighbors in wishing for a reform of the present system. Such is only a specimen of things in that

land, while that government in all her colonies, in every quarter, is perpetrating these evils, at the sacrifice of money, kind feeling, and religious prosperity. And, alas, that we must add even in our beloved America, we have a sect, demanding more than ordinary respect from their neighbors, claiming to be 'the church,' and somewhat ridiculously designating those who differ from them 'dissenters'; they deny the validity of our orders, and consider themselves only apostolically descended; while yet another, and far more numerous party, have, where their numbers would allow them to do it, prevented the sacred volume itself being read in our common schools, and in more than one instance have burnt that holy book, as an insult to their neighbors. Against all these things and very many more, and above all with the spirit in which they originate, religious freedom has to contend, with the morally certain prospect of a very strenuous conflict.

The representation we have made as to the governments even of Christendom acting out, to a sad extent, the principles of persecution, is by no means the most painful view of the subject. The doctrine of religious freedom, even in theory, is not generally understood. Its philosophy is better known by senators than by Christians. Robert Hall has well expressed what legislators generally understand. 'A full toleration of religious opinions, and the protection of all parties in their respective modes of worship, are the natural operations of a free government; and every thing that tends to check or restrain them materially affects the interests of religion. Aware of the force of religious belief over the mind of man, of the generous independence it inspires, and of the eagerness with which it is cherished and maintained, it is towards this quarter the arm of despotism first directs its attacks, while through every period the imaginary right of ruling the conscience has been the earliest assumed, and the latest relinquished.' Legislators may cease to persecute, but Christians sustained by public funds and not under the control of public opinion, were never free from intolerance. Turn to almost every class of Christians, and what lamentable evidence have we that though they quite understand what persecution is while they themselves smart under its lash, yet freed from its power, they appear to regard their own creed as infallibly true, and are ready, in their turn, to punish those who will not receive it. To illustrate this truth let us for a moment glance at the two most enlightened countries on earth.

And what is the state of affairs as to this matter in England? Do the members of the established church understand what religious freedom is? There are many of her clergy and private members who lament the prevalence of error in her midst, and the state of her discipline, but even these would advocate the existence of a church by the authority of the state, and would deprive those persons of privileges who refuse to attach themselves to it. They would make those who obey the sovereign in spiritual matters the favored class, and in every possible way would check the progress of those who decline this kind of allegiance. And for all this we have heard pleaded the rights of conscience. Had not these persons forgotten that a man cannot himself be free who does not duly estimate the importance of freedom to others? It is no answer to say that those from whom we would withhold the privilege differ from us in matters of chief moment; for they have an equal right to find fault with us for daring to differ from them. True freedom secures to both their claim to moral independence, leaving each party to account to the infinitely wise Judge for the faith and the sentiments they cherish.

It is really surprising to observe how very generally prevalent is this disposition to establish what may be considered by certain persons as truth, and to impress the public mind with the inferiority of those who dissent from the prescribed creed and ritual. The Wesleyan Methodists in England, and the members of the Free Church in Scotland, notwithstanding all the persecution they suffer from non-compliance with things 'as by law established,' earnestly desire an establishment which should place their opponents where they themselves now are. Persecution is the legitimate offspring of human nature, which nature is depraved and cruel. All the claims of Jehovah as the sole governor of conscience are thus forgotten, and even many Christians deny to their neighbors the concessions which such a doctrine claims from them.

We are aware that not a few will be ready to remind us that the Dissenters of that country may look with confidence for a more correct practice, because to their pens we are indebted for more noble sentiments. But alas, what shall we say, when we see the missionaries of a Congregational society going to Tahiti, and having persuaded its inhabitants generally to abandon their gross idolatry, prevail on the sovereign to declare that Christianity is the established religion of the country? What need have we of further evidence that even there the subject is not universally understood? How awful the state of preparation for the persecution which their altered circumstances may bring upon them; or rather how affecting is it that they have been taught that it is their duty to embrace the religion which is preferred by their queen!

It is quite possible that some of our readers are beginning to congratulate themselves because in our own country we have no ignorance of this matter. No religious establishment throws its dim, murky light on our path, but we enjoy the full blaze of day. True; but as John Newton says, every man is generally under the influence of pope self;

and a little examination may show us that even here ignorance may be found as to the true character of religious freedom. What says the attempt we have sometimes seen made to misrepresent the sentiments of some who differ from us, and to attribute their conduct to the worst motives? What means the zealous employment of at least doubtful means to accomplish confessedly good ends? Why, simply because one party is stronger in numbers than another, must the smaller be required in matters of conscience to submit to the larger? What means the avowed wish to deprive some among us of political privileges on account of their religious opinions? Are not some Christians unwilling to govern the church of Christ by the laws of his Great Head, without adding new ones to coerce the faith and conduct of their fellow-servants? This is a false freedom which makes laws simply because no earthly power can hinder us from doing so; and that conduct can never be right which involves a violation of the rule to do to others as we would they should do unto us; a rule, by the way, which includes the whole doctrine of religious freedom.

But our limits compel us to dismiss this portion of our subject, or we could easily strengthen the representation of the difficulties of this struggle, by showing that a variety of principles prejudicial to religious freedom are extending themselves in the world, and that the advocates of false religions and the rejecters of revelation are uniting with the national governments, who are seeking to crush the rising spirit of freedom where men are groping after it, and to bring back the darkness of the middle ages where light is now shining.

It will not, we trust, be inferred from our statements that we entertain any doubts relative to the results of this contest, or that we would by any other than moral means stay the conflict. The powers which are for us are far more than all those which are against us.

[To be concluded in our next.]

### Home Mission Society.

KENTUCKY.

From a Correspondent, dated June 24, 1845.

The census of 1840 shows that the entire population within the boundaries of our association, or that part of Kentucky lying west of the Tennessee river, covering 2250 square miles, was at that time, 30,973. Since then it was considerably increased. From the best information I can collect and the most liberal calculations as to those who profess the Christian religion, I estimate that there are more than 3385 professors, in the entire region; leaving 27,587 yet to be spiritually benefited by the preaching of the gospel. The number of preachers of every name in the same district is but 63. Of that number I am the only Baptist preacher entirely devoted to the ministry; and there are no others thus devoted to the work except five or six Methodist itinerants. Many of our brethren are bestowing all the time they can to the ministry, consistently with their duty to their families; but as large numbers of the people seem to think it as much labor to attend and hear as it is for the minister to preach, the support of the gospel falls upon a self-denying few. I am happy in believing that the spirit of improvement in this respect is steadily coming over our churches, and that the anti-missionary leaven will soon be purged out, and we shall enjoy the blessings of a regular administration of the word of life. This, however, is not the work of a day. It can only be accomplished by patient and prayerful perseverance.

WISCONSIN.

From Rev. Jas. Delaney, East Troy, March 1st, 1845.

My field now is East Troy and Palmyra. They are both interesting places. The churches number about 30 members each, who appear to be of the right stamp. They have pledged themselves to do their utmost to sustain me, with the aid of the Society.

The church in this village have recently engaged a site for a meeting-house, and we hope the day is not far distant when we shall enjoy the privilege of a place of worship on it.

Palmyra is not so large as this place. Two and a half years ago it presented but few traces of the actions of man. But it has already become a place of much business, having mills and machinery of various sorts in operation. Here also, I trust, we shall ere long have a place of worship, and Sunday schools in operation in both. The amount of labor to be performed in this country is very great, but I mean to do all in my power. Though my constitution has borne the buffeting of many waves and storms, I can still travel on foot 10 or 12 miles, and preach three times a day. But it must fall ere long. This is the place to wear it out.

There is an impression at the East that the people in this region are ignorant and uncultivated, but it is a gross mistake. Generally speaking, there are no better judges of preaching and preaching talent in the Empire State than in Wisconsin, and if the preacher's talents are not respectable they will soon be abandoned. Consequently, well qualified men are needed here as much as elsewhere, possesses intelligence, talent and energy. In every settlement and in almost every form it stands forth in bold array, mock and defies the truth. Surely, then, ministers of suitable qualifications should occupy those places.

I have lately received a letter from brother Kincaid. It gave me account of things in

Arracan and Butmah. The tidings of the amazing transformations recently effected in those desolate wilds of heathenism are at once delightful and humiliating to my soul. The thrilling facts lead me to glory in the cross, and at the same time drive me to compare our guilty world to a rock: I am at one side of it picking insignificantly, while others are blasting large masses from it on the other side. But the cry for help comes from all quarters. It rings and reaches us from all points. And what does it ask? Any of the church's real comforts and necessities? Not at all. It calls only for some of her men, and all her superfluities, with the fashionable trickery that makes her too much like the world. O, if she would but present this simple sacrifice, how powerfully under God would it effect the future destiny of millions.

The writer of the above will be recognized by many of our readers as the British soldier who was converted from Romanism and sin, through the instrumentality of Dr. Judson, in Burmah. After obtaining his discharge from the army, he came to this country, pursued a short course of study at Hamilton, and then entered the ministry. He has been useful in the State of New York, and we trust he will be so in Wisconsin.

B. M. HILL, Cor. Sec.

For the Christian Reflector.

### Eternity.

O, thou life beyond the grave,  
When these fleeting years are o'er,  
And death's cold and gloomy wave  
Lands us on thy solemn shore,  
How shall mortals reckon thee,  
Tell thy years, Eternity!

By the burning stars of night  
Scattered o'er the azure heaven,  
Cooling soft and silver light  
On the sombre shades of eve?  
These, though numberless they be,  
Sum thee not, Eternity!

By the sands upon the shore  
Of the ever-rolling deep,  
Where the storm surges roar,  
Whither strand and rocky steep!  
Though each grain a year might be,  
All would fail, Eternity!

By the crystal drops that fall  
Ocean's deep and dark abyss—  
By the dew's and daisy's distill,  
Sunbeams from the dower's kiss!  
Naught their sum to reckon thee,  
Vast, unknown Eternity!

By the dead, the mighty dead,  
Buried under wave or sod,  
Since the soul of Adam fled  
Back to his Creator, God?  
Vain are these, to number thee,  
Infinite Eternity!

Not the wisest can compute  
Day or year of time, or age;  
Ere an angel's tongue was mute,  
Would he in the work engage;  
One alone can reckon thee,  
God—thy God, Eternity!

Brooklyn. A. M. C. EDWARDS.

For the Christian Reflector.

### Universal Salvation and Endless Punishment.

Messrs. Editors.—The next argument that I shall offer will be number

53. 'To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come in all them that believe, (because our testimony among you was believed), in that day.' 2 Thess. 1: 7-10.

In this passage, a rest is spoken of in the case of the saints, in connection with the coming of Christ to take vengeance on unbelievers. These unbelievers are to be punished when he comes to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed), in that day.' 2 Thess. 1: 7-10.

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The appearing and kingdom of Christ here spoken of, cannot be anything in time. The quick and the dead—the living and the dead—all mankind in all ages, those that may be living when he appears, and the dead raised from the grave, shall then be judged. In view of this solemn, this awfully momentous consideration, Paul charges Timothy to preach the word; to be instant in season, out of season, &c. If a general judgment of the human race at the end of time is not taught here, language cannot teach anything; and if a judgment, then a retribution of course. I tremble for those who, in view of such a passage of Scripture as this, have the hardihood to deny the doctrine of future retribution in the eternal world.

60. 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only but unto all them also that love his appearing.' 2 Tim. 4: 6-8.

As Paul was about leaving the world when he wrote the foregoing, the crown of which he spoke was to be conferred after the present life. 'That day,' therefore, when it was to

be conferred, was a period in eternity, and a period connected with Christ's appearing—which appearing is thus shown to be in the eternal state. And not only Paul, but all that love Christ's appearing, all saints of all ages, will then receive that crown of righteousness—and others, of course, will not receive it—will not be saved.

61. 'Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.' Heb. 6: 1, 2.

Could language make anything more plain? Here the eternal judgment is placed in order after the resurrection of the dead. After the resurrection of the dead, then, the judgment is to take place, and that judgment is to be eternal—and, of course, the retribution connected with it is to be eternal also. I call on such Universalists as read this, to reflect upon it. It is too plain to be evaded. I call upon them to discard those teachers who would attempt to explain away so plain a passage. Let them avoid such false guides at the peril of their souls, remembering that they must give an account to God for themselves.

62. 'As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.' Heb. 9: 27, 28.

As in the passage before us, the judgment is placed in order after the resurrection, so in this it is expressly declared to be after death. Nothing could be plainer. 'It is appointed unto men once to die, but after this the judgment.' Men who can evade so plain language as this, can evade anything. Such men will find, to their eternal sorrow, that there is indeed a judgment after death. But 'unto them that look for Christ,' shall he appear the second time, without sin, unto salvation.' To such, this judgment will be joyful; and of course, to them who do not look for him, he will not thus appear, but will appear to their damnation.

63. 'If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;—the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.' 2 Pet. 2: 4, 5.

We perceive by the foregoing, that the rebel angels, who are now in hell, in chains of darkness, are still held in reserve for judgment; and that the unjust are also reserved to the day of judgment to be punished. The judgment, therefore, is a time when rebel angels and wicked human beings are to be called to their conduct simultaneously; and this is not a scene for time; it befits only the world of spirits. Thus, in the spirit-land, at the day of judgment, the wicked, now held in reserve, are 'to be punished.' Will Restorationists show when that punishment will cease?

64. 'The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.' 2 Pet. 3: 7.

'The heavens and the earth which are now,' being contrasted in the context with the earth that was before the flood, are thus shown to be literal. This literal earth, then, is to be destroyed by fire, and by fire as literal as were the waters of the flood. This conflagration of the world is to occur at the day of judgment. The day of judgment, therefore, is not in time, but at the end of the world, when it shall be destroyed by fire. And at that same time is the perdition of ungodly men. How false, how fatal, then, is the doctrine of universal salvation.

Yours in the truth,

ORIGEN BACHELER.

For the Christian Reflector.

### Christ raising the Dead.

Messrs. Editors.—May I, through your valuable columns, ask Origen Bachelier one question?

In his 42d argument in support of the doctrine of endless punishment, he refers to John 5: 25, and says, 'this, of course, was a spiritual life and death of which he spoke.' I ask, is it so? Are not these words of our Saviour to be understood in their literal significance? Does he not mean just what he says? And does it not accord with facts? Did not the Saviour, at that time, or at least soon after, exercise the power of raising the dead?

I think a little attention to the analysis of this part of the chapter will correct the mistake. Let us look at it.

1. Jesus cures the impotent man on the Sabbath.

2. For this, the Jews charge him with breaking the Sabbath.

3. Jesus vindicates his conduct by showing his equality with the Father. This he proves—

1. By showing that he had the same will with the Father, and consequently, could do nothing contrary to the will of God.

2. He doeth the same things that the Father doeth.

3. The Father will show him greater works than these, that ye may marvel. Greater than what? Greater than the two miracles which Jesus had performed, viz. turning water into wine, and curing the impotent man.

The Saviour next proceeds to specify what these greater works are.

1. Verse 24. Power to forgive sins.

2. Verse 25. Power to raise the dead: as he actually did in the case of Lazarus, the widow's son, and the daughter of Jairus.

3. Verse 28. 'Marvel not at this,' (that I have power to forgive sins, to cure diseases, and raise a few dead) 'for the hour is coming, in the which all that are in their graves shall hear his voice, and come forth,' &c.

I think that bro. B. will see, by this analysis, that the language in verse 25 does not refer to spiritual life and death; but to the fact that Christ did actually raise the dead in some instances; and moreover, that this view does not weaken the force of his argument. Yours, O. R. East Granville, Aug. 8, 1845.

### It is a great thing to be a Child of God.

A little circle of the professed disciples of Jesus were gathered beneath a humble roof, and each giving some little account of their religious experience. Many interesting statements were made, but none made so deep an impression on my own mind, as the comprehensive one of a good old mother in Israel. 'I have,' said she, 'been trying to follow my Saviour over sixty years. He has been very precious to me, giving me many tokens of his love; but my experience has taught me this, that it is a great thing to be a child of God.' The lesson I hope never to forget.

When I see one who appears content with a few duties, a few intermittent efforts for the cause of Christ, apparently content that his name is registered with the people of God, I would say to him, 'it is a great thing to be a child of God.' When I hear one who is a professed disciple, talk as though the road to heaven was a great highway—that he may turn to the world, and mingle in its pleasures, and, lost he be thought of, assimilate to its maxims, such an one needs to be reminded that 'it is a great thing to be a child of God.' With folded arms one may float down to perdition,—but not so to heaven.

Those glorified spirits who stand before the throne, raising their ceaseless alleluias to him who sits upon it, if asked who clothed them thus, and how they obtained those golden harps, will say, that through much tribulation, by many trials, through 'perils often,' they washed their robes, and made them white in the blood of the Lamb.

Alas, what mistakes are made concerning homes for eternity. If earthly things, the consequences would be trifling,—but to find, when we come to stand before the tribunal of Him who weighs every moral action in the scales of infinite justice, to find then, when it is too late to correct it,—that we have deceived ourselves, and made shipwreck of the soul—how sad the thought. Yet with many this will be an awful reality. May we all remember that wherever we be, in every situation in which we may be placed, that 'it is a great thing to be a child of God.'—Boston Recorder.

### The Trifler.

We this instant imagined a man retaining all his consciousness, transformed into a swallow, a creature abundantly busy, up in the early morning, forever on the wing, as graceful and sprightly in his flight, as a butterfly in his haunts which he selects. Look at him, zigzagging over the clover field, skimming the limped lake, whisking round the steeple, or dancing in the sky. Behold him in his spirits, shrieking out his ecstasy as he has bolted a dragon fly, or darting through the arrow-slits of the old turret, or performed some other feat of hirundine agility. And notice how he pays his morning visits, alighting elegantly on some house top, and twittering politely by turns to the swallow on either side of him, and after five minutes conversation, off and away to call for his friend at the castle. And now he has gone upon his travels, gone to spend the winter at Rome, or Naples, to visit Egypt or the Holy Land, or perform some more recherché pilgrimage to Spain or the coast of Barbary. And when he comes home next April, sure enough he has been abroad; charming climate; highly delighted with climates in Italy, and the bees on Hyacinthus: locusts in Africa rather scarce this season; but upon the whole much pleased with his trip, and returned in high health and spirits. Now, dear friends, this is a very proper life for a swallow, but is it a life for you? To flit about from house to house; to pay futile visits, where, if the talk were written down it would amount to little more than the chattering of a swallow; to bestow all your thoughts on graceful attitudes, and nimble movements, and polished attire; to roam from land to land with so little information in your head, or so little taste for the sublime or the beautiful in your soul, that, could a swallow publish his travels, and did you publish yours, we should probably find the one a counter-part of the other; the winged traveller enlarging on the discomforts of his nest, and the wingless one the miseries of his hotel or chateau; you describing the places of amusement, and the abundance of the game; and your rival eloquent on the selfsame things. O! it is a thought, not ridiculous, but appalling. . . . Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over—when the twenty or fifty years are fled away—when mortal ex-

istence, with its facilities for personal improvement and serviceableness to others, is gone beyond recall—when the trifler looks back to the long pilgrimage, with all the doors of usefulness, past which he skipped in his frisky forgetfulness—what anguish will it move to think that he has gambled through such a world without salvation to himself, without any real benefit to his brethren, a busy trifler, a vivacious idler, a clever fool.—Life in Earnest.

### Christian Earnestness.

'Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom, nor device in the grave whither thou goest!' Christian responsibility is a solemn thing. Is it realized as it should be? Christian, ask thine own heart, hast thou labored with thy might? With hearty zeal, with persevering energy, with truthful confidence?

A father, mother, sister, brother, husband or wife is still an alien from God. Now, surely there is a case which calls for the most anxious concern of the believer. Thou shouldst cease not strong crying and earnest supplication to Almighty God that this dear one, from whose presence thou canst not now, perhaps, be separated for an hour, without pain, shall not be forever separated from thee in eternity! Here is something, surely, which 'thy hand hath found to do'; hast thou done it, art thou doing it, with 'thy might'? Hast thou affectionately, yet solemnly,—the more affectionately from deep solemnity,—warned thy impetuous relatives of the certain consequences of a continuance in rebellion? Hast thou urged them by all the appreciation of happiness here, and hereafter, by all their hopes of heaven and fears of hell, to fly 'for refuge to the hope set before them in the gospel'? Hast thou, we repeat it, 'labored with thy might,' for the conversion of these souls, so soon to take up their abode in darkness, or in joy eternal? If not, no! 'For there is no knowledge, nor wisdom, nor device, in the grave whither thou goest!'

Alas, alas! what a fearful reckoning is preparing for the careless Christian; what an awful account must those give, who in the midst of a world lying in wickedness, fold their hands, give slumber to their eyes, and sleep to their eyelids, and although surrounded with the spiritually dead and dying, on every side, are yet 'at ease in Zion!'

The Holy Father who freely gave up his only begotten Son to die for our salvation, is awaiting for the repentance of the unconverted.

Jesus, who ever liveth to make intercession for all who come unto God through him, is contemplating His disciples, to observe how nearly they emulate his holy zeal, who faint not, neither was weary, in the discharge of his merciful mission!

The Eternal Spirit of the Most High is moving upon the hearts of the redeemed, to go forth and prepare the way for His blessed ministrations to the hearts of those who now slumber in indifference.

The holy angels, who would fain be employed in ministering to those who shall be heirs of salvation, are anxious to extend their beneficent agency to the fallen sons of men; they would fain rejoice over new-born souls, abased in holy penitence;—and yet, Christian, art thou inactive? 'Awake, thou sleeper, and call upon thy God.' Whatever he be thy remissness, heretofore, be no more slothful! 'Whatsoever thy hand findeth to do, do it with thy might, for there is no knowledge, nor wisdom, nor device, in the grave whither thou goest!'

Epis. Recorder.

### One's own History.

The history of a man's own life is, to himself, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life as himself. The lives of other men are to him dry and rapid, when set beside his own. He enters very little into the spirit of the Old Testament, who does not see God calling on him to turn over the pages of this history when he says to the Jew, 'Thou shalt remember all the way, which the Lord thy God led thee these forty years.' He sees God teaching the Jew to look at the records of his deliverance from the Red Sea, of the manna showered down on him from heaven, and of the Amalekites put to flight before him. There are grand events in the life and experience of every Christian, it may be well for him to review them often. I have, in some cases, viewed before God, to appropriate yearly remembrances of some of the signal years of my life. Having made the vow, I hold it as my obligation; but I would advise others to greater circumspection; as they may bring a galling yoke on themselves, which God designed not to put on them.—Cecil.

### Self-Preservation.

Defilement is inseparable from the world. A man can no where rest his foot on it without sinking. A strong principle of assimilation combines the world and the heart together. There are, especially, certain occasions, when the current carries a man away, and he has lost the religious government of himself. When the pilot finds, on making the port of Messina, that the ship will not obey the helm, he knows that she is got within the influence of that attraction which will bury her in the whirlpool. We are to avoid the danger rather than to oppose it. This is a great doctrine of Scripture. An active



force against the world is not so much incalculated, as a refracting, declining spirit. 'Keep thyself unspotted from the world.'—16.

## CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, AUGUST 21, 1845.

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### INDOLENT AND INEFFICIENT PASTORS.

Messrs. Editors.—Much of late has been said in your valuable paper about churches unsetting pastors. Unquestionably this is a great evil, and in many cases where the pastoral relation has been dissolved, the churches deserve censure. Many useful hints have been thrown out, to regulate this state of things in the religious community. In one of your recent numbers, there was a caution given to church members, relative to cherishing a tender regard for the character of pastors. Now this sentiment corresponds with my own views of things, when the cause of Christ does not absolutely demand a change. But the advice of your correspondents to churches has been all on one side of the question; and I have said to myself, I wish our good editors, or some one who is a 'helpmeet' in furnishing information for their periodical, would just throw out some hints relative to the duty of a church when actually driven to the necessity of a change in the ministry. Some say we must not find fault with a minister's sermons, or with the performance of any other pastoral duties. Now I will ask what advice some of your correspondents would give, when a minister cannot or does not study; of course, his preaching must be uninteresting, and not calculated to bring out of the treasure-house of the gospel things new and old. Suppose a minister is very delinquent in his pastoral duties, does not visit but little, with the express object of conversing with his people relative to their eternal interests,—does not seek a familiar intercourse with the youth of his congregation,—neglects the sick and dying, and instead of increasing his congregation, it is constantly diminishing; when the state of things in the community is such, as regards worldly prospects, that the cause ought to be going up, instead of going down. I ask, sir, what shall be done? Shall the members of such churches keep still, and let such a state of things continue? Now we know that it is not according to the order of divine government, or civil either, to bring about a change in any thing without a special interference in some form or other. Was a minister ever settled or unsettled without some of the people taking a very active part both in talking and doing? I only add, that it is the happy lot of the writer to belong to a church who has a very efficient pastor, one who is doing much to advance the interests of religion and benevolence, both at home and abroad.

These are delicate points suggested by our correspondent, which we shall not attempt fully to discuss in this article. We prefer that other correspondents, and especially men of large experience, who have passed through the trials into which churches and ministers are sometimes brought by the pastoral relation, would give instruction on the subjects here presented. That a tender regard for the reputation of pastors should be cherished by the members of our churches, none will deny. All that has been said of the value of a good name, and the favor of the people, to ministers, is true; and when they are unjustly blamed or slandered, a great wrong is done, and Christ's cause is essentially injured. But the hints which have been given in our columns, on the subject of ministerial reputation, were given with reference to those pastors (who we trust compose a very large majority of the clerical profession) who are worthy men,—called to the work approved, and fitted to be useful. The fact is first recognized, that there are diversities of gifts but the same spirit—that no one man combines every excellence, but that each has the excellence of piety, and seeks to do good; and then it is remembered that the best of men, with the best endowments, will labor in vain, unless they have the confidence, love and support of the church under their care. Churches members are therefore exhorted to love their pastors, to speak well of them, and to afford them every assistance and encouragement. But all this on the supposition that the minister is himself a good man, whom Christ has counted faithful, and appointed to his place.

It is, however, a truth too palpable to be overlooked or unheeded, that some men enter the ministry and pursue it, with very mistaken conceptions of a gospel minister's work and object. We fear that the number of this class is increasing—that there is less 'purity' of motive in the ministry of this day than in that of former years, and that the wide spread spiritual declension we behold, is, to a great extent, the result of 'self-seeking,' rather than soul-seeking, in the ministry. The man who is called of God to preach the gospel, draws his motives of action from higher and more distant sources than other men. The love of Christ constrains him. It was a sense of obligation that influenced him in the outset, and never does this entirely forsake him. His gratitude to Jesus, and the principles of the new life within him, which can only develop themselves in benevolent action, induce him to choose 'affection' with the people of God, in preference to the 'pleasures of sin' or the emoluments of the world.

Christianity's master is not self, but Jesus Christ. It is not for himself that he toils and prays, but for the King of glory, and the world which Christ came to redeem and save. We are fully aware of the urgent nature of temporal necessities. We know how the energies of good and true-hearted men are often paralyzed by their pecuniary wants. We know that many a minister deserves commendation, where he receives little but censure—that it is impossible for a man to go from house to house, cheer the faint, and admonish the dilatory, and directing the doubtful, or to prepare instructive, edifying and awakening discourses for the pulpit, when he is harassed by debts, and denied the means of gratifying the most reasonable demands of his mind, or person, or family. At the same time, we do believe that many ministers are far too anxious about their own comfort, and far too careless about Christ's cause, and the spiritual wants of the people around them. When a man goes to a church to take the pastoral care of it, that is his business—his concern. If he will take care of his own, Christ's people will take care of him. Let it be seen that he is devoted to his work—that his whole soul is filled with solicitude and love for the souls of his charge—that he is willing to do anything or endure anything, if he can but make his people better and happier—that he is seeking not theirs, but their souls, and we do not believe that one church in a thousand will turn him away, or refuse to reward him, or long to suffer need. Indeed he has a higher and surer reliance. If he be prudent and faithful, the Lord, who never forsakes the righteous, will enable him to meet every exigency, and surmount all obstacles. In a life of benevolent action, it is always verified the inspired declaration, 'The liberal soul shall be made fat, and he that watereth shall be watered also himself.'

To our young ministers, then, we would say—suppress your solicitude about a salary. Think less of your own interest. Your business is to take care of God's cause, and trust God and his people to take care of you. Go to work in the vineyard. Quit you like men. Be strong. You are not your own, and He whose you are is a fountain of strength and wealth. The gold and the silver, and the cattle on a thousand hills, are his. Are you afraid to trust him? then you are afraid to serve him. He says, 'Lo, I am with you always.' If you do not believe him in this, how can you believe the more essential part of the gospel, so as to preach it with sincerity and effect?

But young ministers are not the class who have solicited our advice. We are asked on behalf of church members, what shall be done when a minister neglects his work? We can reply so far as this—do not talk over his deficiencies with each other until you have conversed freely with him. Tell him all your trials—all your complaints; and do this in a spirit of the utmost kindness and tenderness. He will communicate facts in return which will give to the whole case a very different aspect, and much relieve your mind. If he fails to do this, he may be benefited by your fidelity, and then forward may be more diligent and faithful. If such be not the result, it may possibly be that his inactivity and inefficiency arise from his depression of spirits which your visit has only increased, and so made the matter worse. Visit him again, and address him more cheerfully and kindly; and so soon as you hear a sermon from him that will bear commendation, tell him how much you have enjoyed it. Encourage him to make still greater effort. We have known pastors, in two or three instances, to become as new men, in the estimation of the whole people, simply through the influence of kind treatment and cheering words.

Where, however, no efforts succeed to render a man, occupying a pastoral place, active and useful, we admit that if he does not voluntarily resign his office, some action should be taken on the part of the church. We believe such cases rarely occur, but when they do occur, we know that sometimes decided measures are called for. What these measures should be—that is the difficult question. We leave it for wiser men to consider and answer. The peace of the church would, if possible, be hazarded. A spirit of perfect kindness toward the minister and all who adhere to his support, should be cherished and manifested. Earnest and constant prayer for divine direction should be employed, and the character of the ministry as a profession should be sacredly regarded. But that a minister should be never 'unsettled' but we are prepared to say.

At the same time, let church members understand that if they deal kindly and truly with their pastors, they will find them true and good men, in almost all cases; and let ministers understand that, if instead of looking out for their own reputation and welfare, they will give themselves wholly to the work of the Lord, in a spirit of self-denial, and faith, and love, they will rapidly find the people disposed to settle them. Mutual love and fidelity will render the pastoral connection a permanent bond of union, and these alone.

### COLPORTEUR SKETCHES.

New York, August, 1845.

Messrs. Editors.—We have just returned from an excursion to the West, where we enjoyed personal intercourse with about forty of the colporteurs of the American Tract Society. Many of them are remarkable men, in their history, Christian experience, and adaptation to the peculiar work in which they are engaged. Their lives have often been full of incident; and they are brought in contact with such a variety of character and condition among the population they visit, that they have always an anecdote on their lips to illustrate the point of which they are speaking. Had they the literary talent of George Burrow, there are many of them whose history would be scarcely less interesting than his 'Bible in Spain.'

The materials for this sketch, and perhaps others we may send you, were gathered at meetings of colporteurs, held successively at Syracuse, Detroit, Cincinnati and Pittsburgh. That at Cincinnati continued in session nearly eight days, and was attended by more than twenty laborers in the Society's service. Nearly two days were occupied with the individual narratives of religious history and experience; another two days in reports of colporteur labors, and the manner in which they were performed, that each might profit by the practical skill of others, and that mistakes might be corrected; and the remainder of the sessions were taken up with advice from the officers of the Society on a great variety of topics, and in devotional exercises. It was a hallowed and blessed occasion. The Spirit of the Most High seemed to breathe on the assembly.

There were members of ten different evangelical denominations present at the meeting, and natives of four or five different nations. But every observer would have supposed that all were of a single brotherhood, as indeed we were, in Christ Jesus.

The average age of those present at Cincinnati was thirty-nine years, and at Pittsburgh, thirty-five years—men in the full vigor of experienced manhood.

The sketch enclosed will throw some light on the spirit of Romanism, and on the question whether Romanism can be converted. Another sketch will illustrate the method of treating Catholics, with a view to their conversion. R. S. C.

A CONVERTED GERMAN ROMANIST'S NARRATIVE.

L. R.—I was educated in the Roman Catholic faith, and continued a firm adherent of that church for thirty-three years. At a suitable age, I entered the army, where he continued eight years. There he became temperate, like many around him. In 1828 he emigrated to occupied with the individual narratives of religious history and experience; another two days in reports of colporteur labors, and the manner in which they were performed, that each might profit by the practical skill of others, and that mistakes might be corrected; and the remainder of the sessions were taken up with advice from the officers of the Society on a great variety of topics, and in devotional exercises. It was a hallowed and blessed occasion. The Spirit of the Most High seemed to breathe on the assembly.

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that there was no warrant for Romish superstition, and he went from house to house among the Catholics, telling them that they had all been wrong, and that they must change their manner of living or be lost. About five weeks after he came to C., after thus speaking with a family, and when leaving the house, the burden of his soul rolled away, and like the man that had been healed by Peter and John, he could leap for joy and praise God for his goodness. His only Christian instructor had been the Bible. He went on from house to house, telling the people what had been done for him in the pardon of his sins. The avails of his daily labor, he expended for the expenses of his family, he expended for German Testaments, which he carried to Roman Catholic families, and exhorted them to read, and seek the salvation of their souls. Nor were these labors in vain.

When one of the Secretaries of the Tract Society visited the West three years since, he received a call to labor as a colporteur among the Germans. The will of God was plain, and he had had much spiritual enjoyment in his work. The Spirit of God had richly blessed his labors among his poor fellow-countrymen.

### HINTS TO THE CHURCHES.

While deploring the dearth that abounds, would it not be well for the churches, as truly as the ministers of our Lord, to propose to themselves certain inquiries? 1. What are the prevailing views which they are accustomed to entertain of the ministry? This inquiry is not made because this is the first or main consideration to be urged. There are others, and to these a ready answer is obtained. But may it not be that the above interrogatory is entitled to a general and serious attention? I am aware that not a little jealousy of ministerial authority and encroachment is likely to be awakened by any allusion to the manner in which they are treated, or to the duties which Christians owe them. And what, let me ask, does this fact of itself prove? Are ministers so abusive of the influence with which they are entrusted as to merit these indications of jealousy? and if not, what does its existence indicate? Certainly this, that religion itself, in the person of its divinely accredited teachers, is coming to be even by Christians suspected. I will not attempt to show how such a state of feeling has been engendered. Are the ministry now as divinely appointed, less entitled to respect and affection than the ministry of other and earlier times? Are they less the messengers of God? If so, then may it not have come to this, that religion is becoming less valuable than formerly, and is in danger of being numbered among the systems that are obsolete?

Where, Messrs. Editors, let me ask, is the reasonable, the widow, or the scripturalness of a course of treatment toward the ambassadors of Christ availing of neglect and mistreatment? Let me urge it on the consideration of the reader whether or all this may not be a chosen form of satanic influence for weakening and destroying the power of religion. 'Strike down, or unnerve the leaders of the sacramental host,' has ever been a favorite direction of the arch adversary. And nothing pleases him more than to enlist Christians themselves in this work. When they become his efficient emissaries, how is his force augmented?

And how is it that such feelings toward the ministry are manifested? The ways need hardly be enumerated. Indifference about their support, not caring whether their civil circumstances are troubled, or a load of debt rests on their shoulders, in speaking of them, their character or their preaching, will directly contribute to this result. It is an old adage, 'like priest like people,' and it is doubtless in some sense true. But is there not truth in another maxim, 'like people like minister?' In other words, do not the people contribute largely to form the character of the minister, as truly as he contributes to form theirs?

I will not undertake to predict what must come to pass in this matter, if the tide of things in the direction in which I have been speaking, continues, for years to come, to rise. It is easy to foresee what the result must be to our children and posterity, if the same religious abandonment of coming generations.

I, I fear, become fashionable, disastrously so, as the end must prove, for our churches to look out for ministers of popular rather than substantial abilities. There is a large, and, it may be, needless outlay of money, and then blameworthy or attractions of some sort must fill the pews. If this is not done, the embarrassed pecuniary affairs (the main thing) of the society demand change, as is supposed, whatever may be the character of the present incumbent. And what does the society want? An able and godly minister? No, but some one to fill the house. A singer or a player on instruments might do this.

Really, Messrs. Editors, it is not time for the churches to begin inquiring at this point, and determining what officers and feelings they cherish toward the ministry? May it not be that He who holdeth the stars in his own hand, hath here, too, 'smelted against us?'

Said a minister of Christ, a little time ago, in the hearing of the writer, I would rather an individual would assail my character as a man than as a preacher. The latter is in some sense intangible, whereas if he say, 'Mr. A. is guilty of falsehood, or dishonesty,' I could, if needful, at once meet and overthrow the charge. But let him say, 'Mr. A. is a good man and a gentleman, but his preaching is—' that man does more to injure me than if he were openly to attack my moral reputation. How true!

From the time in which it is becoming fashionable to treat ministers, may not a little of the heaven of comecouterism have spread itself into the churches? PATMOS.

### THE CHURCHES IN UTICA, N. Y.

Utica, Aug. 10, 1845.

Messrs. Editors.—On my way to the Hamilton Commencement, of which I will send you an account next week, I have just spent a pleasant Sabbath in presenting the claims of seamen and boatmen to the churches in this city. It is, as you know, entirely an inland town, situated at the junction of the Erie and Chenango canals, in the beautiful and fruitful valley of the Mohawk. The population is 12,000. There are two churches of our denomination—one in Broad Street, and the other at the corner of Broad and Hamilton streets, of which Rev. Mr. Corey, educated at Hamilton, is pastor. The Broad Street church is one of the oldest in this region of the country. Rev. Mr. Hague, of Boston, was formerly settled over it. The chapel in which they worship is situated in one of the handsomest streets in Utica—near one of the Episcopal churches, and the Dutch Reformed church, in which Dr. Bethune once preached. Some of the church in Broad street talk of changing the location of their chapel; but if I may be allowed, as a well wisher of the cause of Christ in Utica, to give my opinion on the subject, I hope they will not do it. There seems to be a cessation of increase of the population in that part of the city, just now; but it by no means follows that it will always be so. It is injudicious to make such changes in a young city like this. If it is low tide, at present, is it not better to wait patiently the rising of the waters, by the inevitable law of nature, than to go where you will be, one long, flooded with stores, shops and railroads? Chapels ought to be located where the people reside—not where they do business.

There can be no question, however, that a new house of worship should be at once erected in Broad street. If the present tabernacle should be taken down, much of its material would be useful in erecting a new one. I should be well pleased to see that church build a house for the

Lord similar to the one nearly completed on Capitol Hill, in Albany. I consider that by far the best Baptist chapel in the United States. Churches about to erect or improve houses, would make a saving by sending committees of judicious brethren to examine the Albany State Street church.

The church under the care of Mr. Corey was organized a few years since as the 'Bethel church,' and located near the confluence of the Chenango canal with the Erie. But finding the character of the population in that part of the city different from what had been anticipated, a removal has been made to Bleeker Street, near the centre of the town and far from the office of the Baptist Register. The large brick house formerly occupied by the Second Presbyterian church, has been hired, for the present, and hopes are indulged that it may be purchased. The congregation has been considerably increased, at Utica, by the change of location. It is stated that Mr. Corey's services on Sabbath evenings are the largest in Utica. What will be the result as to the sale of the former house, and the purchase of the one now occupied, remains to be developed by the all-wise providence of God.

I have been much gratified with my brief sojourn in this city of the interior. There is a small Welch church of the right stamp. The services are all in Welch. Several interviews with Alexander M. Beebe, Esq., the editor of the New York Baptist Register, have increased my respect for his character. It is now over twenty years since Mr. Beebe was called by the State Convention to the editorial chair of the Register. At that time Mr. Cephas Bennett, now a successful missionary among the Karens, was the printer of the paper, and his brother, the present head of the firm of Bennett, Backus and Hawley, was a boy in the office. Through all these years, amid the various changes that have taken place in churches and in States, Mr. Beebe has held on 'the even tenor of his way.' His views respecting the permanency of the pastoral relation—simplicity in the construction of our churches—the present position of the Foreign and Home Mission Boards, are such as the revelations of time are commending to every man's conscience as in the sight of God! Long may this veteran of the Baptist press be continued in his useful career.

P. S. Permit me one word of explanation to 'M.' of Albany, and 'Mallah,' writing from Baltimore. The error to which 'M.' alludes was made by the printer, and not by your correspondent. I thank him for the other brief corrections, but prefer to have him make them to me, rather than in public. I do not see that 'Mallah' disproves my statement by any new testimony.

### CORRESPONDENCE OF THE REFLECTOR.

Messrs. Editors.—The great historian, Livy, once said that 'new writers always suppose that they shall relate something more certain concerning past events, or surpass the rudeness of their predecessors in the art of writing.' He spoke as a historian, and referred, of course, to those who wrote upon subjects that had been made the subject of frequent remark. I am not aware that either of these motives influenced me, however, in sending you some notes made during a recent tour. The places which I visited were most of them the same that have been visited and described by correspondents of the Reflector—whom I do not expect to surpass, either in the accuracy of my observations or in my style of writing.

Do you, or will your readers, ask what is my design in writing, then? Perhaps it would be sufficient to say, it is the fashion. Almost all who travel write letters to editors of papers, and sometimes editors themselves, (who are patrons for us all) do this very thing. I have often wondered, if I am not mistaken, how it is that it is so common. So long as men can plead the examples of others, especially of the great and good, in justification of their course, what care they for other reasons?

But I will not attempt to justify my conduct now. Suffice it to say that a short time since, worn down with fatigue and sickness, I left my cares and friends behind, and commenced a journey, for the purpose of relaxation, and the restoration of vigor, both to my mind and body. After a pleasant ride of a few hours over the Worcester and Western Railroad, I arrived in Springfield, where I tarried for several days. This is a most pleasant and beautiful town, answering well to the description which was given of it a few weeks since in a letter to the publisher of the Reflector. Remaining there over the Sabbath, I attended worship morning and afternoon in the Baptist church, and heard two excellent discourses from their pastor. These discourses were both founded upon a question asked by the apostle in his letter to the Corinthians (6:15), 'What part hath he that believeth with an infidel?' And most admirably were they adapted to the wants of the community at the present time. I know not whether those discourses were a fair specimen of the pastor's preparation for the Sabbath; but if they were, that people must receive a great amount of valuable instruction and sound gospel truth in the course of a year.

From Springfield I passed down the valley of the Connecticut to H—, a town about forty miles below Hartford, situated partly upon each side of the river. This town has nothing to render it remarkable in history, or to make a description of it particularly interesting. And yet for me it has charms which no other place presents.

It was there that I had my birth, and spent my earlier days. Each hill, and valley, and brook, and tree, awakened some pleasing recollection. Yes, and it has other attractions more powerful still. There lives, in lonely widowhood, one who above all others has made sacrifices for me—who watched with a mother's care over the cradle of my infancy, and whose loving hand made my childhood pleasant. To her I owe a debt of gratitude which I can never, never pay. It was she that told me first of God, and taught me in my earliest childhood to kneel, and say 'OUR FATHER.' And there too, on a beautiful hill-side, is the grave of a sainted father. At his head stands the willow, weeping day and night over him. Nor is that the only thing that weeps by that grave. Many are the tears which a benevolent companion and children have shed upon that sacred spot. The rising and setting sun, the moon and stars are witnesses of those who go there with chastened feelings, and pay the tribute of an affectionate and grateful remembrance to departed worth. Being dead he yet lives, lives embalmed in the tenderest recollections of those who were once guided by his counsel, and profited by his examples.

There in my native town I spent one Sabbath, and listened to two discourses from him by whom fifteen years ago I was 'buried with Christ in baptism.' The congregation was not large, and as in many other places which I visited, Christians seemed to be too cold and inactive. But still there are some, who like living springs in a time of drought, send forth a refreshing and fertilizing influence, who daily offer the petition, 'O Lord revive thy work.'

It is by far the more pleasant route, and the expense to Schenectady is the same as through Albany.

In Troy I spent one Sabbath, and attended meeting at the First Baptist church. A discourse was preached in the morning by Rev. Mr. Baldwin, the pastor of the church. Mr. B. is a graduate of Hamilton Institution, in the class of 1844, and hence has been settled but a short time. In Troy he has a fine congregation, and appears to be succeeding remarkably well. The discourse I heard from him was one of interest, and calculated to do good. For some months past this church has been favored with a revival. Its influence is still felt; and it was truly refreshing to find one spot moistened and made fertile by the dew of divine grace.

In the afternoon of that Sabbath I listened to a discourse on the subject of seamen, delivered by Rev. C. W. Denison, of your city. This discourse was delivered in the author's usual style, abounding in illustrations, many of which called forth tears from the eyes of his audience.

It was my intention to have spent a part of the day in worship with the second Baptist church, under the pastoral care of the Rev. Mr. Howard. But circumstances prevented, and I know but little of the condition of that church, except that it has completed a fine house of worship, and seems to be in a prosperous condition. From Troy I proceeded by railroad to Rochester. Much of the route between these two cities is through a rich and beautiful portion of the country. The fields on either side of the road were covered with grain already ripe, and as the wheat was waving in the wind, I had some understanding of the phrase 'golden harvest.' Once again with admiration, as he passes far from the farm, of the most productive soil, well subdued and cultivated. But mingled with his feelings of delight are those of sadness, as he looks at the havoc which is made with the forest trees, and the recklessness with which the most beautiful groves are cut down and destroyed. Often as I passed along and saw them clearing the fields of wood, I could not but exclaim, with Morris,

'Woodman, spare that tree,  
Touch not a single bough!'

The time is not far distant when through that whole extent of country a forest will be a rarity, prized more highly than the cultivated farm, however productive. The next generation even will sigh over the 'clearing' spirit of the present.

I arrived at Rochester on the afternoon of a pleasant but warm summer's day. It was my first visit to that city. Having heard much of Rochester, its pleasant location, its broad streets, its fine scenery, and its healthy climate, I entered it with an exalted opinion of its relative beauty and importance, and am happy to say that it fully met my expectations. Through the kindness of a friend who accompanied me I rode through some of the principal streets, and visited the chief objects of attraction in the city and vicinity. The streets are regular and in many parts lined with trees. The buildings, especially the public buildings, are large and commodious, and every thing around seems to indicate prosperity, and to impress one with the enterprising spirit of its inhabitants. The Genesee river divides the city near the centre, across which is an aqueduct for the Erie canal, built of stone in the most substantial manner. As a work of art it is scarcely equalled by any thing of its kind in the United States. Just out of the business part of the city is a cataraet where the water of the whole river falls perpendicularly about one hundred and twenty feet. This is well deserving the attention of the visitor. Another object of interest is the cemetery, which bears the name of Mount Hope. This comprises about 100 acres, which was purchased by the city a few years since, and laid out as 'a city for the dead.' It is sold in lots, to suit purchasers, and is fast becoming the property of private individuals. Taken as a whole, I think it naturally surpasses anything of the kind which I have ever seen. It has not of course the rich display of art, which we find at Mount Auburn, but in natural scenery and adaptiveness for such a purpose it is decidedly superior.

Now I fail to mention in this connection the attention which is paid to the cause of education in Rochester. There are within the limits of the city eleven large brick houses for public schools, which as one passes he is reminded of those in your intelligent city. And I was informed that the interest in the cause of education was yearly increasing—that the city was determined to furnish the rising generation with ample means of instruction. If this shall be done, if intellectual and moral education shall keep pace with the growth of the city, Rochester must ere long be one of the most desirable cities in the Union, as a place of residence.

The cause of religion in the city at present is much as in other places. There is no unusual interest in this subject, among any denomination. The Baptists have there two large churches with able pastors, in whom they seem to be happily united. Long may that union last, and be reciprocally beneficial to pastors and people. From Rochester I proceeded to Buffalo and Niagara Falls, but must defer an account of my visit to these places and some others, till another week.

Yours,

### OUR CONVENTION.

Messrs. Editors.—As my eye fell upon the last report of the Mass. Baptist Convention, it occurred to me to say a word in its behalf. The annual gatherings of our churches in the State will soon take place, and at these association meetings there will be a bringing in of money, and of accounts of contributions for the year—in many instances a finishing up of 'well-earned gifts.' Now the objects contemplated by the Convention are very important. There are feeble interests in our State that must be assisted, and many fields that ought to be cultivated by us. We have, as a denomination, much increased for the last twenty years, and our growth has been in a great measure owing to the attention and aid furnished to new and feeble interests. Let this attention and aid cease to be given, and we should retrograde as a people. But let more be done for the feeble interests and moral wastes among us, and our increase in numbers and ability will be more rapid. It is by taking care of the young and feeble that we secure a continuance of the grown up, vigorous and healthy. It is by cultivating the home-stead, as I once heard one of the missionaries of the Convention say, that we gain ability to cultivate wild and waste lands. We ought to do more for the cause of Christ in our own State. The missionaries of the Convention, (and I call all missionaries of it who are pastores of churches that receive aid from it), are good brethren, working men, in important fields, and must be sustained. Sustained—in there a Baptist in this State that would not give ten cents a year to have them sustained? But ten cents a year from every Baptist in Massachusetts to promote the cause of Christ within its bounds, would be more than the Convention bestowed the past year upon this object. I have sometimes wished that a small annual fund be levied upon us to make a common fund to be used in the State where most needed, so as to produce in a measure equality of burden, and to increase our interest in the common cause. But the Convention does other work to do. It contemplates the moral and religious interests of the rapidly growing West. It is the channel through which to pour the waters of life, upon the moral wastes

there. What Macedonian cries are heard every day for help, help, from the great Western Valley! Men must be sent, and those there, and those sent, must be sustained. Is there a Baptist in this State that will not give something annually for this object? Is there a person connected with a Baptist congregation that will not do it? Is there one that loves his country, who will not make some sacrifice to have the waters of salvation flow every where; our country's only hope of continued freedom and prosperity. Now shall it not appear on the completed accounts of annual contributions that every church and society in the State has done something for the Convention, for the benefit of Home and Domestic Missions? Let pastors, and sisters, and brethren, see that their claims are not neglected. If any church should neglect them, or any member who is able, forbear to contribute, I seriously hope, much as I dislike agents, that the Convention will forthwith send an agent to that church to plead its claims, and to take subscriptions, and that that member may be enlightened in regard to our important duty. Well, I have made out quite a long article, when I only intended to say a word in favor of objects which we all hold dear, and in promotion of which the well-informed have been disposed to make liberal contributions. This is specially true of some members of the Convention Board, who best know its importance and wants.

In the afternoon of that Sabbath I listened to a discourse on the subject of seamen, delivered by Rev. C. W. Denison, of your city. This discourse was delivered in the author's usual style, abounding in illustrations, many of which called forth tears from the eyes of his audience.

It was my intention to have spent a part of the day in worship with the second Baptist church, under the pastoral care of the Rev. Mr. Howard. But circumstances prevented, and I know but little of the condition of that church, except that it has completed a fine house of worship, and seems to be in a prosperous condition. From Troy I proceeded by railroad to Rochester. Much of the route between these two cities is through a rich and beautiful portion of the country. The fields on either side of the road were covered with grain already ripe, and as the wheat was waving in the wind, I had some understanding of the phrase 'golden harvest.' Once again with admiration, as he passes far from the farm, of the most productive soil, well subdued and cultivated. But mingled with his feelings of delight are those of sadness, as he looks at the havoc which is made with the forest trees, and the recklessness with which the most beautiful groves are cut down and destroyed. Often as I passed along and saw them clearing the fields of wood, I could not but exclaim, with Morris,

'Woodman, spare that tree,  
Touch not a single bough!'

The time is not far distant when through that whole extent of country a forest will be a rarity, prized more highly than the cultivated farm, however productive. The next generation even will sigh over the 'clearing' spirit of the present.

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